

Light of Truth.

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Volume XVI, No. 5

Philosophy and Facts.

Written for the LIGHT OF TRUTH.

EVOLUTION AND INVOLUTION.

THE MEETING OF TWO STALWARTS.

Interesting Thought Exchange.

WM. EMMETTE COLEMAN.

In the LIGHT OF TRUTH of January 12th Dr. J. M. Peebles, referring to my essay on "The Evolution of the Spiritual Universe," calls it a "prose poem" "richly colored by a cultured imagination." Be it prose or poetry, such as it is, it is not original with me, except as regards the language in which it is embodied. I am not a seer, medium, or clairvoyant. I have no personal knowledge of the spiritual universe. The source whence I obtained the ideas is indicated at the close of the essay. All the details in it were obtained from Mrs. Maria M. King's "Principles of Nature," and her "God the Father." All I did was to present, in my own language, a summary of the laws governing the evolution of the spiritual universe as set forth in Mrs. King's inspirational works.

Mrs. King's works claim to be dictated by a highly developed spirit, who has made a special study of the laws of nature both in the material and the spiritual realm. They do not claim to be poetry, but solid facts. Mrs. King's own mind, as I know from personal acquaintance with her, was not of a poetical cast. She was eminently practical and matter-of-fact; and all her inspirational writings are extremely unpoetical and of a wholly philosophical character. In fact, her inspirational books are the most profoundly philosophical to be found in the entire realm of spiritual literature. I can not and do not vouch for the exact truth of her descriptions of the mode of evolution of the spiritual world. As said, I have no knowledge on the subject, but to my mind, they present the most convincing and rational outline of spiritual evolution that I have seen; and so I accept them for the present, tentatively, until I have evidence of their falsity. It seems to me that under the laws of the eternal progression of the soul, some processes of evolution similar to those in Mrs. King's books necessarily must obtain; the general principles must be correct, though the details be not accurate in all respects.

I believe in involution as well as evolution. That only can be evolved which is involved. Man is evolved into a god because the Divine Essence and all its potencies were primarily involved in him. Involution is simply unfolding of that which pre-exists germinally. The universe is sufficient unto itself. All that is produced in the universe, both of matter and of spirit, is necessarily involved in it, and has been so from all eternity. Nothing can be created *de novo*, but all things are evolved, developed, from potencies eternally existent.

To the queries propounded by Dr. Peebles, I can make reply as follows:

1. Does not evolution imply something—substance to be evolved from? Certainly.
2. Can there be anything evolved out of matter, or out of matter, force, and motion, that was not first in them? I think not; that is, what is evolved must exist germinally in that from which it is evolved.
3. Must not involution precede evolution? I think there is no precedence absolutely, that the two co-exist eternally.
4. Can the lesser evolve the greater without the addition of some other power, force, or principle? Absolutely, no; seemingly, yes. The adult Shakespeare and Humboldt were evolved from infinitesimal germs to all appearance the greater was evolved from the lesser; but the subsequent Shakespeare and Humboldt were potentially existent in their original germs.
5. Was there any God of the illimitable universe until the evolution of mortals and of spirits ultimatum into and constituted the God of nature? When was there a time when there was no evolution of mortals and of spirits? Creation or evolution never had a beginning; therefore the evolution of spirits has been eternally operative. Consequently there never was a time when perfected, deific spirits, constituting the God of the universe, did not exist. No matter how far back you postulate an imaginary beginning of the evolution of human beings, there pre-existed an eternity of time in which human evolution had been in progress. A beginning of creation or of evolution is unthinkable. Space, time, the universe, God, never could have had a beginning; necessarily, they are eternally pre-existent. Creation or evolution being the universal and absolute concomitant of the existence of the universe of God, it necessarily has been in operation from all eternity. Hence the outcome of evolution, perfected deific human spirits, the individualized God of the universe, must have always existed.

But, granting that which we know could never have been a beginning of the evolution of mortals and spirits, and consequently the existence of the universe devoid of a God in the form of perfected human spirits, the universe was still not without its God. God exists un-

visualized, impersonal, as an essence, a principle, diffused in universal being. This essence becomes individualized in human spirits, who, through a course of comparatively eternal progress, become perfected in the deific attributes, and conjointly exercise the prerogative of deity in universal nature. Man on earth is an incomplete creator; here he begins to learn how to exercise power over the laws of nature, to use them to beautify and bless the world. In each successive spirit-world he becomes more and more a creator, in this sense; he acquires further dominion over the forces of nature, he comes more godlike. If he becomes more godlike at each step upward, in time he must become a veritable god. The attainment of deity by man is a necessary corollary of the law of continuous progression of the spirit, and of the dogma that man is a child of God, an incarnation of Divine Essence. If a portion of God's essence is in us, then in time that essence must be dominant in us, it must be supreme in us, and we be as gods.

Written for the LIGHT OF TRUTH.

CAIN AND ABEL.

A Bible Story by the Author of "David Davine and the Devil."

A SPICY DOCUMENT.

R. M. ORME.

The reader should bear in mind that the Eastern priests of all nations were adepts in their teachings, and it was the rule, the custom, the code and decree that there should be in all priestly teachings two meanings, and sometimes three, known as the esoteric and exoteric; the esoteric for the priests alone, and the exoteric for the people, the secret and the open meaning of things or truths. In that mode and manner of teaching lay the wisdom, strength, and influence of the priest. Greece and Rome was full of such in its mythology.

The Bible is a story, under the influence of interpretation of priests was no exception to the rule. Jesus we know spoke in parables to the people, and he was asked on more than one occasion to explain his real meaning to his disciples, who knew he had an esoteric or hidden meaning, and an exoteric or open meaning for the people. See Mark chapter four which is rich in such.

So of the story of Cain and Abel which has two meanings of an esoteric character, also of an exoteric. The reader should also know that the book of Genesis was written at least five hundred years after the death of Moses; for there is no disputing of that fact. It speaks of places, events, etc., which did not happen till long after the death of Moses.

Now to the story. Cain and Abel were twins, representing equality in birth, advantages and mental development. No consideration of age is allowed to enter as to mental superiority. The same as in the birth of Esau and Jacob. The exoteric meaning of the story is jealousy, hatred, and passion, and then the death of Abel is the result of such feelings.

The esoteric meaning is far deeper and double in its teachings. It will be seen that neither Cain nor Abel were instructed by their father Adam or by God, as to what to bring as an offering unto the Lord. We have no record that Adam ever made any offering unto the Lord.

Thus it will be seen that both Cain and Abel were left to their own mental resources as to what was best to offer unto the Lord. Cain being a tiller of the ground, would naturally bring that which he valued, which he raised, which he appreciated. To have done otherwise, would have done violence to his own mental convictions. To substitute the opinions, actions, beliefs, and faith of another for his own. It would have been self-justification. Every man's thoughts are the fruits of his own brain. Abel, being a keeper of sheep, brought, like Cain, what he most valued, and he could not have done otherwise without self-justification. Neither had any direct or indirect instructions as to what to offer. Neither knew the mind of God and hence no sin could be committed with out some known violation of some known law given.

But it seems that God was pleased with the offering of Abel. He had a respect unto Abel and his offering. Now comes in the Jewish idea, the Jewish sacrifice of animals, and not the offering up of fruits as some nations did. The old Pythagorean worship of fruits, libation of wine, etc., were repugnant to the Jewish mind when the book of Genesis was written.

The story is made to teach, in its esoteric meaning, that the God of the Jews wanted blood sacrifices in contradistinction to those nations represented by Cain, who offered up fruit of the Jewish and Gentile element of thought and religious rites. Cain went to the land of Nod, no doubt to that country in which Nineveh was built. It might justly be called the first religious quarrel of the world; what to worship and how to worship God, our own minds being our sole guide, and reason the only light to point the way. Every one is given a mental light by which to worship God.

The slaying of Abel by Cain is very signif-

icant and points a moral to this day. It means religious intolerance, and that persecution and proscription of those who differ and those who think they are right and those who differ from wrong; and to differ means death. Bible history tells the tale of religious fanatics, and to what length Churches with their dogmas will go to enforce their religious beliefs, and the mental throats of those who may differ. Cain became intolerant of contradictions, as we are told, Cain talked with Abel, brother in the field; no doubt discussing the offerings. God had not manifested himself to either Cain or Abel, and Cain held to his own views and mental convictions. When he thinks, investigates, and reasons for himself, he will have strong convictions, for such is the nature of mind. No self-respecting man will allow another to be the keeper of his conscience to think for him. Such is the esoteric meaning of the story, and the reader can elaborate for himself. The birth of Seth means that Abel's offering should live in Seth, the head of the Jewish faith and religion.

ANOTHER MEANING.

Cain represents the carnal man; the fruit of the earth, which grows, matures, and decays. They are of earth, and belong alone to earth; not the spiritual in their nature. Cain recognized in himself a man of feeling, desire, passion, and appetite, which were of growth, maturity, and decay. With him life meant to live here and to enjoy his real nature as it spoke through and in him as to his desires and passions. He recognized no spiritual nature, and like the old Sadducee was thoroughly material in his thoughts. This life was the only life to live and enjoy. With the passions of his nature aroused he slew the spiritual man within him, and recognized no dual nature, carnal and spiritual; no immortality of a soul or rewards and punishments after death. Death was an eternal sleep, and end all.

Abel's offering of an animal, the shedding of blood, for blood typified an inner life. When a man lived, it was to be a spiritual man, for without it there was no life, no breath. Blood then meant a spiritual nature as well as a carnal one. An inner nature, a science which looked up, thought, reason, desired, hoped for a life beyond the grave.

So Abel could say to Cain, you are both carnal and spiritual; you came into this world with two distinct natures, you were born a twin, for soul man is your twin brother, treat him with consideration, for he will live after your body is dead. You are immortal whether you believe it or not. You are of the earth and will go back to it, and you are of God, and the soul which was breathed into our father by God, we have inherited.

I will have none of such reasoning, said Cain, and will say everything of such a nature. In other words, according to Jewish ideas, he was a Sadducee in belief. Such is another deeper meaning of the story. The reader can elaborate.

Written for the LIGHT OF TRUTH.

OUR CRIMSON SHAME.

One Murder Every Hour and a Soldier Every Two Hours in This Country.

ARE WE CIVILIZED?

C. H. MURRAY.

The record of crime in the United States for the year 1894 is startling and appalling in its significance in relation to our political and social condition is so obvious as to silence argument. The downward draught of corruption, extortion, injustice, and oppression that is demoralizing our people and undermining their integrity is increasing yearly and bearing us rapidly as a nation towards the abysses of ruin and chaos. Many are too blind to see this; some do not wish to contemplate a matter so unpleasant; others are too narrow minded and bigoted to perceive that those feast and dance are too absorbed in present pleasure to see the shadow of coming evils. Every year shows increased degradation and moral decline; and, what is far worse, an insensibility of the fact of degradation and the angels of light aid us to turn back the shadows that are debauching our people and staining them with crime and bloodshed.

Last year there were 9,800 murders in this country and 1,912 suicides. This is but the average rate of more than one murder every four minutes, during the whole year; and one suicide every hour and forty-seven minutes. Comparing the increase of murders per annum, we begin with the year 1850 when there were 3,767 murders, and call it unity, the increase in six years has been as follows: 1: 1.21; 1.50; 1.84; 2.21. The suicides have much more than doubled also during the same time, as we numbered 2,225 in 1850 and increased each year until last year they exceeded those of 1850 by 2,987. In the six years there have been an aggregate of thirty-six thousand nine hundred and seventy murders. Of the suicides of last year 2,121 are attributed to despondency; one-fourth of which were doubtless caused by

adverse financial condition of the country, and consequent business depressions for which our government mismanagers are directly responsible. All other crime has increased proportionately; the item of embezzlements reaching above twenty-five millions of dollars. It must be remembered that all this crime is accompanied by a commensurate amount of suffering in other directions. By increasing insanity and mental distress that is morally deprecating and depressing, the spirit and harmony of society is lowered and debased. The blood of these criminals is not on themselves alone; it stains more or less every member of the State. It is time to cease Fourth of July exultation and self-complacent boasting when our country exceeds any other enlightened nation on the earth in the annual increase of the most atrocious and horrible crimes known to men. Those persons recently so shocked at the massacre of the Armenians, had better study home conditions; better take the beam from our own eye before going abroad to hunt moles in the vision of others. It should be realized that we have a great work to do even to save ourselves from our rapidly increasing deterioration.

One More Century for Christianity.

Then It Will Be Without Creed or Church.

THE HOPES OF MANKIND

Made Real Through Modern Spiritualism.

To the Editor of LIGHT OF TRUTH.

Spiritualists all over the world must of necessity feel enthused when reading in your paper and others of the marvelous strides our cause has taken in the past decade. No religious system ever founded can boast of such advancement in an equal space of time. The old religions, conceived in the darkness of the past are a flat failure and have no possible excuse for their tardiness and shortcomings. It was the crowning virtue, when the credulous were the only saints. They had stupidity for soil and ignorance for rain. They were protected by governments and shielded by law, the majority never questioned them and the few who would dared not.

Under all these favorable conditions the fables and fancies of their so-called sacred books were accepted, their dogmas were authoritative, and the word of the Church was law. But the grip that the Church had upon the mind of man relaxed, when the educational forces of the world began to work, when the sun of science lit up the dark recesses, and when human intelligence and human ingenuity explained some of the mysteries that had hitherto remained insoluble, and from the very first ray of light that broke the gloom of the Middle Ages until this hour religion has become less sacred in proportion as man has become enlightened. I do not profess to be prophetic of the future, nor will I dabble with prognostications, but it is reasonable to presume that, judging from the progress of the past, another hundred years will leave Christendom without a creed, or church, or priest, and the forces that have been wasted upon childish fables will be directed by the wise and good to the spiritual and physical elevation of mankind.

Any religion that can not stand the test of investigation's fire, that winces beneath the lash of criticism, that dreads the light of truth and strives to stifle inquiry, had better stack arms and retire from the field and leave it in possession of some newer truth that depends upon investigation to be believed and encouraged inquiry to be appreciated.

This new and blessed truth is Modern Spiritualism, the grandest message of love and cheer that ever came to this weary waiting world.

Spiritualism did not have its origin in the savage past, nor was it born of fear or dread, it came as beautifully as a summer morning, not with threats or promises of punishment but with the real message of "Peace on earth, good will towards men."

Ridicule nor ostracism have dampened the zeal of its disciples. As the pruning knife has been to the flower so has adversity ministered to the development of this most noble cause. It has overcome all obstacles, defied all opposition, broke down all barriers, and the grand climax of its labors will be the conversion of the world to its great yet simple truths.

Spiritualism is, in my judgment, the last and best stroke that investigation has made; it is the goal of the world's research, the gold dust in the crucible, the finished poem, the polished marble. Spiritualism says to every man, You know all that is necessary for you to know here, rest quiet till you reach the spheres and after that go on, progress. Spiritualism has made the hopes of mankind real, has given form and color to all the shadowy longings of the soul. It is the perfect babe born of investigation's womb, the shining dove reared upon the world's mistakes, the star that broke through centuries of fog and cloud, a harbinger of happiness, a gilded promise that all is well the acme the embodiment of all that man has longed to know. Spiritualism has not frozen the blood or blanched the faces of humanity with threats,

nor has it made a heavenly mansion or eternal hell depend upon a simple act of thought.

It makes man depend upon his own resources, it gives no medals except for performed duty, it changes hope to knowledge, breaks down the idols of the past and gives us the angels of today. It has opened the shutters of the future and let the eyes of mortals rest upon their home beyond the grave. It has taken the gloom from the casket and made the cemetery nothing but a receptacle for worn out machinery, dried the eyes of mourners, transformed the funeral dirge into a festive song, made good-night mean good-morning and changed the dark and fabled Jordan into a glad and rippling river of delight.

JOSEPH CARL.

WHITHER ARE WE DRIFTING?

To the Editor of LIGHT OF TRUTH.

The article by Mr. B. B. Hill in number two, present volume, of LIGHT OF TRUTH, deserves more than a casual reading. Mr. Hill has hit upon a feature of the movement of Spiritualism that is rarely dealt with by current writers, probably either because a shrinking from stating a truth liable to hurt somebody's feelings or nonchalance as to the value or danger arising from it actuates the writers. However that may be, the bald facts, as Mr. Hill states them, exist and are noticable by a large number of people, irrespective of affiliation with or antagonism against the spiritual movement.

The trend is in two general directions with no particular relation between them. One is the ritualistic; the other sensational. The ritualizing of Spiritualism is the legitimate, logical end of the movement now accompanying the ceremonies and pseudo Churchly functions assumed by many of the more or less prominent speakers. The ordination of "pastors" and the anointing of effete ritualism are as conspicuous as they are deplorable. While the broadest latitude has ever been allowed in the promulgation of its principles, the impetus of the movement never, however, contemplated the present tendency.

It has never been deemed essential to place "boly" hands nor anointing grace upon the head of one consecrated to the work of disseminating the truths of Spiritualism. No mark of distinction has ever been added by this process to one equipped by nature and guided by the angel world. The only ordination the spirit-world ever bestowed upon its workers is a consecration to the cause of common humanity. This requires no ritual. If one is capable of carrying forward this work any show of ecclesiastical flunkeyism on the part of the worker only detracts from his or her worth. The thought that the pioneers who waged no uncertain war upon the strongholds of orthodoxy and superstition, thereby placing Spiritualism in the arena of free thought, should now see their work perverted as it is by this tendency to theologize it, can not be entertained without the conviction that they deplore the recent character of those who took the heritage handed down by them. When we look over the field of research and note the painstaking character of men eminent in philosophy who are fast establishing for the world the scientific knowledge of a life beyond the grave, and that that life in no wise depends upon adherence to or departure from the outward, decaying baubles of religious customs, but is a natural estate unto which all mankind is destined, the mighty significance of it transcends every topic that can engage human thought, and there to see the humiliation of it by truckling it all to the exploded *debris* of Nineteenth Century Phariseeism and that, too, by those who claim to be its chief exponents, is enough to make one ask, whither are we drifting?

The rush for tests and the sensational in public meetings is the other tendency and provides plenty of material for serious thought. This feature of the movement is not confined to new beginners. If it was any criticism upon it would be unjust, but the test-hunters are largely that portion of the spiritualistic community which in ballet shows are called bald heads and old Spiritualists who have been listening to raps and talking to their grandmothers for the past quarter of a century, are the principal supporters financially and otherwise of the public test craze to-day. With these the higher philosophical questions to which phenomena give rise have no interest. They make up in large part the control of societies to which the itinerancy look for employment, but no matter how profound and valuable may be the philosophical expositions of the platform unless the speaker can give "tests" his or her services are not required except to "fill in." Thus the philosophy is being crowded out while the "Reverend," the "Pastor," and the "Fester" occupy the field.

We are not decrying the uses of public phenomena. They have a place and perform a vast work. But here is the situation in a nut-shell, and well may we pause and consider the drift of the tide.

Our halls used to be crowded with eager listeners upon the great questions appertaining to the life of man. Now they are empty except for "tests." There is an adequate cause for the change. Much of it can be traced to the tendencies we have cited and which Mr. Hill forcibly illustrates in the article alluded to.

LINCOLN.

Lyman C. Howe in the Quaker City.

Sunday, July 20th, was a bright winter day, and brought large audiences to both halls. Mrs. Luther is a favorite in the Quaker City, and draws.

The First Association—one of the largest in the country—lost many of its stalwart supporters during the "little unpleasantness," which was at a high tide when I spoke for them four years ago. But there is still a lively, resolute membership that works like heroes, who are entitled to much credit for their perseverance in well-doing.

My first Sunday was a "wet blanket," not from any chill among the membership, or in spiritual devotion, but the elements conspired against all alike, and even churches, with a devil's whip and a "hell to shun," were thinly populated that day. The prospective burning was a good way off and a trifle uncertain, while the storm and ice, sleet and slush were present and certain, and none but practiced sinners could walk with safety on the icy pavements.

But the past two Sundays have been fine, and if our audiences should increase as fast for three Sundays to come as they have for the three just gone the hall would not have standing-room for the crowd. But spiritual audiences are very uncertain. There is no apparent reason why they should not continue to grow and multiply, but the system that sustains spiritual meetings and platform work is so unstable that an adverse puff from the engine of fate disperses the energy and unity of action, and puts out the fires of enthusiasm in a day. The working nucleus remains and works on, hoping and trusting and *chattering* until the clouds pass and a warm wave again washes the ice out of the sanctuary of the heart, and a new song echoes the march of progress. Both audiences combined are not equal to numbers to those once that greeted the speakers of the First Society. But numbers are not only the factor in the working problems of life. I am not sure that a greater good is not now being wrought under the persistent devotion of the First Association than at any previous time.

George A. Fuller did a noble work here in December, and his memory is warm in the hearts of the people who appreciate his manhood, his integrity, and his scholarly and able discourses. Just what all need to insure a healthy growth and permanence.

I have heard Mrs. Coffey-Luther each of three Sundays, but it is a "sin against the Holy Ghost" for anyone to attend three meetings in one day, and with my limited calibre I can not do justice to my audience, to my inspirers, or to myself in the evening, after speaking in the morning and listening in the afternoon, with all the inevitable small talk that accompanies such occasions, before and after, and all the way between.

Lately Mrs. Luther's guides spoke upon the questions, "If there is no God, how did man come upon the earth?" and "What is the greatest need of the human race?" She assured that time and space never began, but always were, hence were not created and needed no creator; that a vacuum could not exist; hence space was full from the first, ever has been and ever will be. "A molecule is composed of two atoms," it was said; these were surrounded by force, and force was surrounded by spirit, which acted on matter through the mediumship of force. Spirit always avoided matter, kept as far from it as possible, and when, through forces it penetrated to a molecule, it set it in motion, vibration was followed by disintegration, and molecules were broken up to be recombined by the same power in new relations with higher adaptations. Thus through countless ages progress had slowly worked the dead field of matter, under the power of spirit, until individual life was realized, which, in turn, went forward by the same process until man was evolved. No God was necessary to create atoms, molecules, force forms, life, animals, or man; and no man could prove the existence of any God, aside from these laws and forces of nature. She played upon ideals of an atmospheric God and the Christian's conception of creation to the amusement and evident delight of the large audience. She is to celebrate the natal day of Thomas Paine, the 25th, and a rousing time is anticipated.

Next Sunday closes my engagement with the First Society and Abby A. Judson is to follow me. Her popularity, wide acquaintance with the world, scholarly attainments, high character, original thinking, lovely charity, striking experiences, and sincere devotion to the cause of Spiritualism should inspire unusual interest and fill the hall every Sunday.

If a score of the worthy Spiritualists of Philadelphia would unite and build a good house and stand by the workers with their means the world would wonder at the impression that would follow, and their names would be immortal.

LYMAN C. HOWE.

CATHOLICS KICK

Against the Decree Forbidding Their Joining Secret Societies.

LOGANSPORT, IND., January 21.—At a secret meeting held here last night all the members of the Catholic churches in this city who were forbidden membership in the order of Odd Fellows and Knights of Pythias by the recent edict of the Pope unanimously adopted resolutions expressing their disapproval of the decree. The resolutions, which are not yet made public, are also said to request that the edict be withdrawn, as it is believed not to be consistent with the Church's established doctrines. The indications are that the majority of the Catholic Knights of Pythias and Odd Fellows of the diocese will at once follow this example, and that the movement will become widespread.—*Engineer*.

If by remailing No. 4 and your February issues of LIGHT OF TRUTH to some seeker after knowledge, and sending us his name, we will present you with a fine piece of sheet music by Prof. Longley.

one cubic foot of water. If 833 $\frac{1}{2}$ cubic
feet are compressed into the space of one cu-
bic foot, its weight would be about the same as
the volume of water.

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The Reconstructive Work of Spiritualism.

The mission of Spiritualism is to destroy only that which belongs to the domain of error, superstition, and ignorance; and that which is the offspring of injustice, oppression, and slavery. Spiritualism in its largest work is nothing if it is not reconstructive. Whosoever it has destroyed an old falling or struck a blow at a religion, it has been ready to offer a new revelation of truth in place of the error destroyed, and to outline a higher plan of equity and justice for the wrong that has been removed.

Since the advent of Modern Spiritualism, man's thought has been persistently directed along lines of progressive growth. Spiritualism through its multitude of teachers of both worlds has continued to preach the gospel of love, to teach the law of restitution as that of compensation is answering and just in its operation.

It has constantly advocated reformatory measures in behalf of suffering humanity that groans beneath the burdens of servitude and of oppression. Spiritualism has raised the war cry against all that is debasing to the moral and spiritual interests of mankind. It has cried out in warning against legislation that benefits the rich and crushes the poor; against monopoly, plutocracy, demagogism in political or industrial life.

Spiritualism has for forty years pointed the finger of condemnation at the system of capital punishment for crime, still maintained in many of our States. It has loudly spoken in behalf of the rights of woman and demanded that she should be given the franchise. It has insisted that proper punishment will remove all necessity for reformatory measures. It has proclaimed for every "fallen woman" there is a "fallen" man, and that if there is guilt on one side there must be equal guilt on the other, and that if one is to bear public contempt and shame, many important subjects have arisen for discussion upon the platform and in the circles of Spiritualism, and wise minds of the higher life have not only personally spoken to earth with no uncertain sound, but they have also stimulated their far-reaching influence the public mind to greater activity upon the various questions that affect humanity for weal or woe.

That public sentiment has greatly changed upon many socialistic, religious, and political questions during the last twenty years, no observing mind can doubt. Intolerance has largely given way to toleration; bigotry and prejudice are losing ground and charity and concord are taking their place. The rights of man and of woman and children are discussed without passion and acrimony. Human thought has become liberalized, and lines and methods of reasoning, of expression, and of action have been reconstructed to harmonize with the new thought, the new gospel of love, and the new age. The stage and the press have done much to bring this era of greater benevolence, of human consideration, and of toleration about Journalism and literature are no exception.

Initiative characters whose inner perceptions are touched upon by unseen—and perhaps by unknown—Intelligences, and quickened into activity. Hence the modern novel or treatise and the modern play deal with live questions of the hour—questions that affect humanity and demand an answer. The modern sermon is coming forward to the same stand of practical thought that the products of the press and the stage occupy, for the pulpit can not afford to be left behind in shedding an influence upon human thought and in helping to shape public sentiment.

New altars to truth are arising on every hand; new forms of consideration of old truths are being established; one new creed—belief in the brotherhood of humanity—is being formulated; new standards of judgments are being erected; new measures for the betterment of human needs are being discussed. A reconstructing work is going on, and Spiritualism may justly be credited in largely helping to bring it about. For nearly fifty years it has tamed its teachings and thundered its prophecies into the ears of the world. For nearly half a century it has preached the truth that man is not living for a day but for eternity; that the deeds of the body affect the happiness of the soul; that only by adopting a standard of equity for human government—regardless of race, sex, or creed—could the safety of society and the prosperity of the people be maintained, and out of all this ceaseless cry has arisen a new thought, a new consideration, a new blessing of love for humanity, and the nineteenth century is permitted to see the dawn of a brighter day for generations yet to come.

A PASSING REMINDER.

We would respectfully call attention to the many excellent features of the **LIGHT OF TRUTH**. Through much tribulation, many heart aches, and sore despondency the tide has run, and we now begin to see a better estate afloat for the paper and for the workers who have manfully stood by the helm when the craft was in danger. At no time in its history have the publishers lost sight of the outcome. The fact that our cause was righteous and would be sustained when it became known, inspired confidence to go on and make the paper a source of joy to many and command the respect of all. There are a few eliminations yet to be made which will entirely clear its pages of anything like the mediocre and fill them with the crisp news, mischievous and current topics of the day touching liberal and reformatory lines.

The thanks of the management are due and extended to those who have assisted in making the paper what it is, but we feel that it should be needless to call upon Spiritualists to aid in an enterprise of this character. The fact that a representative of the spiritual philosophy exists, such as the **LIGHT OF TRUTH** is, should be incentive enough to cause those interested in the promulgation of the truth to look to our support and devote it a matter of pride to do so. However, we are heartily glad to know that the efforts put forth to make this journal an important mouthpiece of the latter-day philosophy have not fallen wholly amongst the indolent and the unappreciative.

The N. S. A. From the Standpoint of a Spirit.

Our readers are referred to our Question and Answer Department this week for the opinion of spirit Pierpont—see answer to Question 10 concerning the usefulness, permanency, and importance of the National Spiritualists' Association. In his reply Father Pierpont states that the above organization has been established because the world requires it, and that it would seem then that our co-workers on this side of life should awaken to the importance of this work, and at once spring into action in its behalf.

The spirit outlines something of the work aimed at by the N. S. A., but pertinently remarks that this can not be achieved without a well-stocked treasury. This is a self-evident fact, no movement can be carried on without energy, brains, and material support. No organization can flourish unless it is sustained by a well-stocked treasury. Father Pierpont thinks the guides of every well-developed speaker should realize the needs of the hour in this direction, and give attention to them with no uncertain sound. He says truly that organization is the law of nature. Organization means life, activity, power. Disorganization means death, decay. A body of people going up to the State House of a commonwealth to protest against the enactment of some contemplated measure, or to petition for some special movement on the part of their representatives, will command attention but the same people, remaining at home and refusing to unite their forces, however much they may dislike the contemplated measure or favor the desired petition, will have no weight with the legislative body or with the community. So Spiritualists, if united for the concentration of power and the dissemination of truth, will command the respect and attention of even their opponents; but if they are scattered and indifferent to the growth of the cause they will be no assistance to it—even if they are not a hindrance.

The spirit mentioned thinks every incorporated spiritualistic society in the country should become an auxiliary branch to the N. S. A. And how easily this is done; simply by said society taking out a charter from the National Organization, and by paying a *per capita* yearly tax of 25 cents. Truly not a very difficult payment for any association to make; only a fraction over two cents a month for each of its members.

The questioner desired spirit Pierpont to give some strong reasons why wealthy Spiritualists should be urged to liberally endow—or bequeath money to—the N. S. A., but it is obvious that the intelligence considers such a task on his part superfluous. He believes that wealthy Spiritualists—as well as the guides of speakers—should see at a glance the importance of the organization, and so respond to the needs in generous fashion; but lest they should not be generous to tell them what the N. S. A. is calculated to do if it is only provided with funds for the carrying out of its purposes. Surely no intelligent Spiritualist of means will hesitate in relating to the support of an organization adapted to such grand work as it may accomplish, and endorsed by such humanitarian spirits as Father Pierpont when he fully comprehends the significance and grandeur of the N. S. A.

We are optimistic enough to have great hopes of the future success and usefulness of the National Association, for we have faith in the spirit workers who are behind it, a young whom, we are informed, are Henry Clay, Abraham Lincoln, Henry Wilson, Wm. Lloyd Garrison, S. R. Brittan, Selden J. Finney, Wm. Denton, E. S. Wheeler, J. W. Edmonds, Henry F. Garner, A. A. Ballou, Lydia Maria Childs, Margaret Fuller, Dr. Osborn, Achsa W. Sprague, Rosa F. Amody, and a host of others including, of course, spirit Pierpont, each of whom must and will interest mortals in its behalf.

MOLLIE FANCHER.

This interesting person is made the title of a very readable, and some will declare, a remarkable book written by Abram H. Dalley, an eminent lawyer of New York City, who, aware of the credence that must attach to the character and contents of a posthumous book, seeks to obviate the difficulty by writing the facts and experiences of Mollie Fancher's life while she is still among us. The subject of the narrative has been for years the problem and mystery of the medical and psychological men of note, and her trances, work, and the peculiar, and what some have been so unwise as to call the supernatural character of her somnambulist sayings, have been the theme of the scientific world for years. She is an invalid and a medium operated by exorcist spirit intelligences, not wholly voicing and doing what they wish, but an oracle of the spirit world and kept alive for no other purpose seemingly than to make men of science look to spirit, and not to matter and force, for the agent of life and the source of its wondrous phenomena.

Mary J. Fancher was born August 16, 1818, at Attleborough, Mass., and, when a young woman, became a confirmed invalid. The history of her wonderful experiences and trances, of her clairvoyance and clairaudience is here told in a simple, straightforward way that leaves nothing to be desired. Evidence is weighed and facts sifted to suit the most hypercritical, and yet the enigma remains. If Mollie Fancher be not the "evidence of things hoped for and the assurance of things unseen," then she gives the lie to all that science has assured us is capable of demonstration. She is proof positive of a life beyond the change called death, and though all other evidence be denied, her remarkable and phenomenal life is the test of tests for Spiritualists and Spiritualism.

The book should be given a wide sale, for next to "Marguerite Hunter" it is the book of the year and will awaken deep interest everywhere and create a new interest in the spirit world. It is critical in spirit, fascinating in its simplicity of diction, powerful in its argument, and eloquent in the purpose which the author has most earnestly and truly woven in the very tissue of the narrative. As to the facts they are sworn to by the most noted scientific, lay, and spiritual physicians of the world.

For sale at this office; price \$1.50.

THE PROGRESS OF WOMAN.

During the progress of woman during the last twenty years in the fields of journalism, the ministry, and other professions, as well as in various industrial and domestic employments, no form of labor, except due to the influence and power of Spiritualism, has been so rapid and so complete as the rights of woman has been. Spiritualism and never forgotten one in the least of the progress of our philosophy, and the teaching of our rights, privileges, and the equality of the sexes if we would have a more prosperous and happy humanity, we should have a more of the world to be communicated with earth from the life.

The progress of woman, as in other professions, has steadily risen, until today the most shining lights in the intellectual and moral life of the age are of the female sex. On last Christmas Day the San Francisco *Examiner*, one of the two greatest newspapers of that city, was entirely by women. The result of a benevolent scheme to send a child to a hospital, as the editor of that day's immense edition were turned over to such a fund. Every department of the great sheet twenty-eight pages of which are before us was arranged and written by women. The illustrations are by women. The cartoons pointed, and the reading matter bright as the times demand.

The secular papers east of the Rock, and the paper appeared it presented such a mass of talent, enterprise, and business ability that those who would not praise, found themselves kept silent on its merits. The editorials of the *Examiner* are of a high range over a variety of topics, showing the modern woman thinks upon practical questions, and the presentation of each subject is such that none but the most intelligent will assert that it is not from the pen of a woman, spiritual and progressive mind.

Subjects for editorial consideration in the *Examiner* are as follows—some of which are: Municipal, State, and National Affairs; Peace, Good Will Toward Men; "Municipal Sociology," "The Race Question," "The Chinese Awakening," "Child Labor," "The Self-Respect a Lost Factor," and many others.

Woman has brought woman to the front in a system of thought, or institution has been. She has come to take her place in the world, and to stay. Not to displace man to war with him, but to work with him, to be his counsellor, co-laborer, and comrade, and to march along with him to the goal of successful civilization and power.

NEW YORK CITY.

The meeting of the First Society at Carnegie Hall, January 28th, was a very demonstrative one in point of interest and enthusiasm. Mr. Henry J. Newton indulged in some very salutary reflections upon the history of those self-sufficient individuals who jump at conclusions and formulate their opinions upon the basis of a few loose ends. He is anxious to do little unless substantiated by absolute facts, and it is by and through the phenomena that the claims of Spiritualism have been proven to be facts.

Mr. J. A. Kempster, a representative of the *New York Herald*, and a young man of interesting and magnetic personality gave a succinct account of what happened at the seance given by Mrs. Williams under strict test conditions, at which he had been present in a reportorial capacity. He presented his remarks by stating that he had been at all impressed with the accounts given of the alleged Paris seance, much sensational coloring had obscured important details, and, withal, most of the reports had been so utterly ridiculous and nonsensical as to justify an unprejudiced mind in taking them as a whole as a whole.

He served his country much better as it is, he has seen it more tangible on which to rest. He did not think any sagacious mind would indulge in preconceived opinions, therefore, after what he had witnessed under these test conditions he felt himself in a position where he could concentrate himself on his sagacity. He had gone in an agnostic frame of mind as regards the truth of spiritualistic phenomena; he had come away doing more than all that he had thought. Mr. Kempster then in a colloquial vein gave a graphic account of what happened, describing in minute detail the rigid precautions which had been taken, not only as a preventive against fraud, but to obviate even the seeming of imposture.

The tests he had personally received were of the most convincing nature. The various manifestations were described in a rational and comprehensive manner. It was an unbiased, methodical, and logical statement throughout. He said: "The phenomena presented were of so marvelous and mystifying a character as to be absolutely beyond my capacity to receive; and I would say, furthermore, if materialism be true, a fact which I no longer doubt, then this lady is a true exponent of it." In closing, he added: "There is too often a lack of rhyme or reason in these manifestations. The spiritualistic lady has a tendency to either dilly or damn their mediums. Until we have a more rational basis, we are sustained, whose I believe it has not been."

Mrs. Williams must be accorded justice. For many years of faithful service to the cause she has no sin, let him cast the first stone. Mr. Kempster's remarks were plentifully interspersed with evidence and anecdotes, and one present seemed to view his utterances in the light of a personal vindication, as indeed they were of the truth with which they are identified.

Announcement of Donations.

Our weekly turned toward Washington in the hope of seeing a handsome donation to the treasury of the N. S. A. Up to remains an aching void. Let us continue to scour the woods by announcing other organizations.

Next to be recorded is a donation of ten dollars from Senator Higgins, of New York, to the N. S. A. Association.

But a greater surprise awaited those present, for, soon after all had gathered, a bride party, headed by Mrs. Abbie Sheets, of Grand Lodge, an official minister, marched down the stairs and into the parlors while the wedding march was being played by Mrs. Marvin. The groom was attended by his brother, Walter Spaulding, as best man, and the bride by Mrs. Della Fanger as bridesmaid. The ceremony was performed after the manner and forms of the Spiritualists, and was pronounced by all present as the most impressive and finest ceremony they had ever witnessed. The invocation by Mrs. Sheets at the closing of the ceremony was not only able but inspiring.

There were from seventy-five to eighty guests present, and it was in every respect a very enjoyable affair. The wedding was spoken of as the first marriage ever performed in this city under the spiritual ceremony, and the impression left upon all present, others as well as Spiritualists, was the great importance and sacredness of the marriage relation.

Mr. and Mrs. Spaulding will reside at their new home near the brickyard of Clippert & Spaulding, Michigan avenue east.

Banner of Light On Public Schools.

Our esteemed contemporary in a recent editorial on public schools says in substance: "The crying want is for better school buildings and for enough of them." But on your special case, dear *Examiner*, and take a trip through the great West. When you return you will surely find that the public school is a reality, while the process has passed beyond. Here in the West for fifty years they did nothing but construct the most magnificent structures for school purposes. Then, like our Boston friend, we were continually checking for members of school boards architects, builders, men thoroughly honest and well qualified to supervise the building of a school house.

Parson the suggestion. We ask in all candor, had you not better get back on the main line? Spiritualists above all others should see the crying need in the public schools is the necessity of putting more soul into them. Parents should visit the schools, see to it that the teacher in her place is a parent as well as an instructor; that the children are interested in their work as well as being well housed. Ample supplied with folk lore, "Andersen's Fairy Tales," "Stories from Nature," and plenty of modern child literature in the form of supplements makes the school a kindergarten, gymnasium, debating club. Away with abstraction, the cultivation of one faculty the memory.

On with physical culture, musical culture, drawing, current events, essays, sketches, mental arithmetic, wide reading, and thorough discussion of matters read. In fact, have the little ones give three cheers for the public schools.

It is a common thing among a large class to sneer at Spiritualism; it is questionable whether it would not be much wiser to explain the well-authenticated phenomena before doing so. There are wonderful discoveries being made—and there is nothing unreasonable in Spiritualism. There have doubtless been frauds and charlatans who have worked Spiritualism to make money. But the fact remains there are many things in the so-called Spiritualism unsolved.—*Editor-Examiner.*

Letter from Abby A. Judson.

My work from place to place keeps me so constantly busy that I can seldom find time to write a newspaper letter. So I sometimes say that my friends of the *Light of Truth* will forget to think of me, or will fancy that I have lost my interest in this noble organ of Spiritualism. That can never be.

Massachusetts is many geographical miles from Cincinnati, but my letters addressed to you there are faithfully forwarded. I am sure that your office work is done so systematically and punctually that I am looking forward to the time when our other great personal interest will also be in his hands instead of under the control of syndicates and corporations. We think more of the amount of the work than of the faithful performance of work that they are overpaid to do.

After whole months of effective labor in Worcester, Mass., and Northampton, I found myself through the month of December, I found from place to place, sitting like the hawk on many a forest, and back of the back of the trunk and boxes of books, I have seen the former literary work of W. L. Linn, Mass., for the month of January in our new year, and will report a little of what the good angels did through me in December.

During the month I gave six lectures, five in New Bedford, Attleborough, Taunton, Hingham, and Mattapoisett, and one in Boston. I have already been reported at Worcester, Mass., for the month of January in our new year, and will report a little of what the good angels did through me in December.

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VOICE OF THE PEOPLE

Written for the LIGHT OF TRUTH.

THANKSGIVING.

A Bit of History Supplementing a Lay Sermon.

By G. B. CRANE.

"For what must I be grateful
For bread and dwelling in the dust till I return to dust?"

This is language put into the mouth of Cain in the drama by a misanthrope whose temper had been soured and judgment warped by disappointment common to humanity.

He, Lord Byron, is an example in the statement of Dr. Young's declaration in his horrible picture of the last hours of Almaton in which he said "With the talents of an angel a man may be a fool, if he judges aright in the supreme point, judging right in all others but aggravates his folly."

Byron's "supreme point" was believing himself "dest" that would "return to dust." He should have taken lessons from our own Franklin to whose philosophy the "lightnings of heaven were made to yield," and from whose teachings theologians can obtain useful points for rationalizing their orthodoxies.

He (Franklin) says: "We are spirits, our bodies are given to connect us with the material world."

By the pronouns "we" and "us" he clearly means individualized, invisible entities to which our natural bodies, as St. Paul calls them, act in obedience. This invisible something that thinks, wills, and reasons, is the real man, the immortal soul. Hence the mistake of a greater man than Lord Byron, Shakespeare, when he said

"Imperial Caesar, dead and turned to clay,
Might stop a hour to keep the world away."

The real Caesar was not "turned to clay" but the body of flesh and blood that he had lived in was. He winged his way to

"Brighter world on high
Than Adam in old garden knew"

soon as the dagger had released the spirit from its earthly tenement.

There, in the realms on high, if what Mark Antony said is true, that "When the poor had cried Caesar had wept" is an index to his character, he began life anew on a higher and happier plane of existence.

Not so with those who have no tears to shed for human suffering, men who see no moral distinction between vice and virtue, truth and falsehood, by perities as Pollok says

"Who shall the liver of the snake of heaven
To serve the devil in."

Retribution will overtake all such, if not in time, surely in eternity, or justice is not an attribute of God. His attributes can not be suspended.

But, Mr. Editor, I see I am unconsciously becoming a lay preacher rather than an historian of Thanksgiving as I intended.

For the origin of Thanksgiving we must look to an instinctive element in human nature.

"The good Indian, when he returned home
From God in clouds or heard him in the wind,"

feels, like Homer's heroes, that the gods or some controlling spirit is entitled to his thanks for victory or good fortune.

Ecclesiastics trace its beginning to the early Hebrew age while all history records occasions for thanksgiving for supposed providential interference in human affairs. Conspicuous examples in this relation we have in what our English ancestors regarded as the "Protestant wind" which brought the Prince of Orange to their shore and dethroned the tyrant, the second James, also the discovery of the gun powder plot of Guy Fawkes, and many other events.

The honor of systematizing the institution of public thanksgiving and giving it the sanction of law, was reserved for our Puritan predecessors in America.

From the New England States it gradually extended Westward till it became a national holiday in 1888 by authority of the Federal government.

And yet the sentimental question, "For what must I be grateful?" remains unanswered, and it never can be answered affirmatively to the satisfaction of any who believe the "be" is the "be all and the end all here upon the bank and shore of time," or to express the idea more tersely than by Shakespeare in Macbeth by those who believe that "death ends all."

If death ends all, if "day never dawns on the night of the grave," then in the light of reason we have nothing to thank God for. The word "Thanksgiving" is a misnomer, not entitled in the sense in which church givers are to day observing it, to a place in the vocabulary of language.

These bold sentiments can be defiantly expressed in view of the fact that human history including social and domestic, records but little in which heart-rending affliction does not immeasurably outweigh what is accepted as enjoyment.

But if the "be" is not the "be all" and the end all here, if, as the Scriptures teach and modern supermundane phenomena confirm, "there is no death," but what seems to be such is only transition to an invisible life in which the virtues practiced in this, our elementary existence, are rewarded and our vices punished irrespective of earthly dogma or creed, as the patriarch Abraham so clearly declares in the book of Genesis in the comforting words, "Shall not the Judge of all the earth do right?" Then Thanksgiving has a significance and its observance should not be limited to an annual day and that day devoted to feasting and mirth instead of being consecrated to praise and prayer.

We are required by the great head of the Church to "pray without ceasing." This can mean no more than a constant endeavor to do right. So with Thanksgiving. We would be thankful "without ceasing," even for adversity if it occurs in our endeavor to do good and act kindly and justly inasmuch as it may lead in accordance with the promise of Father Abraham to happy results in the final "restoration of all things."

Your readers may be surprised by such reflections from the present source, but when

they find themselves, from the weight of years or any other cause, standing on the cold porch of eternity, the gate ajar, through which they are daily expecting to pass into a presence where they will be greeted with "Well done, good and faithful servant," or otherwise as is variously symbolized in Scripture, they will be able to see in a different light what they now may regard as the fruit of sinfulness in me.

So much for the observance of our 88th annual Thanksgiving. The newspaper is the schoolmaster abroad. Will any of your contributors correct the errors of one who believes with Alexander Pope?

"For forms of faith let graceless zealots fight
Man can't be wrong whose life is in the right."

St. Helena (Cal.) Star.

Written for the LIGHT OF TRUTH.

A NEEDED REFORM.

Abolish Over-Production of the Human Species.

CAPT. E. W. COLEMAN.

Prof. J. S. Loveland has written a series of articles in LIGHT OF TRUTH under the caption of "The New Departure," all of which were instructive and suggestive. I find in issue of January 15th, Article 3, paragraphs 1, 2, 3, 4, and 7, closing with the question "What should we do?" something to discuss.

Those who have read Prof. Loveland's answers to his question may claim that no other answer is necessary. But I contend there is behind all this the primary cause from which the evil referred to arises.

Until we remove the cause we need not hope to avoid the consequences, although by applying the remedies suggested great good may result.

The great and overpowering cause to which I refer is the over production of the human species. There is pervading the minds of a majority of the people a morbid sentimentalism which prevents even a familiar discussion of this subject, from a legal or a practical standpoint. And yet there are wise men and women who are ready to admit they see no possible way to overcome this impending crisis, but to restrict in some legitimate way this alarming increase of population.

Nearly all the crimes can be traced, directly or indirectly, to this wild, indiscriminate haste to marry.

The result is that the police, criminal, and divorce courts are overrun with the victims of this mania, and the State asylums are filled with criminals and invalids, and the streets with beggars, while in all large cities houses of ill-repute are found scattered in every direction.

Woman is by far the greatest sufferer, and while she is the willing victim of the marriage ceremony, it is at that point where her freedom ceases, and she becomes the slave of the man who has sworn to love and cherish her from that time on.

I am fully aware that the discussion of this subject is studiously avoided by men whose privileges may possibly be curtailed, and by women who have learned to think from long and bitter experience that they have no rights the man they have married is bound to respect. But from these wrongs emanate the thousands of indirect results from which the world must continue to suffer until an effectual remedy is adopted.

Statistics show an increase of about five million people every year. Add to these labor-saving machinery, new inventions, etc., it is readily seen that strikes, bread riots, robberies, arson, murders, intemperance, and the crimes incidental to forced idleness, consequent upon a surplus of labor, must increase in proportion.

Fifty or sixty years ago in some countries in Europe laws were enacted to prevent marriage until the contracting parties could produce evidence to prove they were able to support a family. But at that early period the excess of population was far less and the demand for labor much greater than at present. The devastating wars of that and earlier periods, the epidemics that swept from those countries millions of the laboring classes, rendered it more difficult to enforce unpopular enactments, and the inducement held out by the liberal immigration laws in America, led to the repeal of them before the practicability of enforcing them was determined. But to suppose there is not wisdom enough in this country to enact laws that will mitigate, if not entirely overcome, this evil, is to undervalue the ability of our lawmakers and the loyalty of our people.

Prof. Loveland says: "We are all one and from the same source, possessing the same attributes, needs, and rights. . . Infinite nature is the father and mother of us all; one as much as the other." How clear and imperative then the work for us to do. Spiritualism should at once proclaim itself as the teacher and leader of the people. The philosophy of life is the sum of all philosophies. As eternal justice and love are the principles of all true life, Spiritualism must set itself to work to overthrow the present monster wrongs, and build up a state with institutions in harmony with itself.

I am in full sympathy with the professor as to the duty and policy of the Spiritualists in their great work of moral reform. But as there are so many phases of it all more or less urgent, I claim the one presenting the greatest necessity for reform should be the first to be considered. By a fair, impartial investigation, free from prejudice or sentimentalism, there can be no doubt that when traced to its ultimate results, over production will be found to be the indirect cause of more suffering and demoralization than all else.

A Cheap Trip South.

Tickets will be sold at one fare round trip to points in Tennessee, Kentucky, Alabama, Mississippi, Louisiana, and Florida, on the line of the Louisville & Nashville, and Nashville & Chattanooga & St. Louis Railroads, on Jan. 8, Feb. 5, March 5, April 2 and 30, 1906. Ask your ticket agent about it, and if he can not sell you excursion tickets write to C. P. Almore, General Passenger Agent, Louisville, Ky., or Jackson Smith, D. P. A., Cincinnati, O.

READ! READ!!

To the Editor of LIGHT OF TRUTH.

I suspect many readers skip some of the most valuable contributions if the heading happens to hit them on the wrong hyphenic nerve. I read Rev. A. J. Weaver's articles with interest and profit. The spirit in them is full of the divine life. If he errs, it is due to no fault of the heart. I read James G. Clark's contribution with interest and a quickening thrill, and want to thank him for the broad analysis of conditions. We want to be just to all, and neglect no opportunity for helping the condition of society due to unbalanced relations and the selfish grasping of dominant combinations. James G. Clark sang the poetry of heaven into the souls of men thirty-five years ago, and though successful in the world and associated with wealth and aristocracy, he has kept the spirit of philanthropy and the gospel of love triumphantly uppermost in his songs, poems, and his fine pure essays.

After reading his article in LIGHT OF TRUTH, January 15th, I dreamed of seeing and hearing him sing. The old-time sweetness thrilled in every note, but the remarkable realization was the absorbing tenderness and fearful emotion it stirred within me. The voice seemed to quiver with all the love-breathing melody poured from the healing wounds of millions whose psychic sympathy thrills along the upward toll of ages, and into one swelling chorus poured the accumulated melodies of the tear hymns, soul-prayers, love-pleadings, heart-hunger, childhood's mirth, the benedictions of trembling age, life, death, and immortality awaiting infinitude echoes from the divinity that slumbers in every human soul.

And this I believe is real. Minds that move in harmony with the streams of truth, justice, and love, that play through the psychic sea, have perpetual resources that gather strength with use and combine the universe in the efforts they direct toward a worthy object, and concentrate power in the voice, in words, in the rhythm of ideals, and in the subtle shadowings of poetry and art. We are emerging from the tomb of ages, and coming into such relations with the infinite and the truths that whisper in the silence that no bounds can be set to human possibilities.

LYMAN C. HOWE.

A QUERY?

High Inspiration vs. Low Environments.

To the Editor of LIGHT OF TRUTH.

When spiritualistic societies employ mediums and speakers, why do they send them to hotels or public places for lodgment and board during the time of their services? This query has often presented itself to my mind, but a late experience of one of our noted mediums in a not far distant city has again brought it very forcibly to me.

This medium who had been engaged by the Spiritualists of that city on arriving at his destination was put down at the steps of a hotel in the midst of a drunken crowd. The first sight which met his eye was a man—or the semblance thereof—being knocked through a window in a drunken brawl.

For such an atmosphere as this he was expected to make his home and find good conditions (?) for the work expected of him.

His case is only one of many which has come to my knowledge of speakers and mediums who have been employed by societies, and who, instead of being taken into some pleasant home and surrounded with warmth and comfort, and a home-like welcome to make the best possible conditions for good results, either in lectures or seances, have been sent to eat, drink, and sleep in the noise and confusion of a hotel and the fumes of whisky and tobacco. And if lecture or seance failed of coming up to the expected standard, the society deemed itself defrauded in having employed so weak an instrument, never dreaming it was the speaker or medium who had been defrauded by them.

As well might you hang a canary bird in the midst of hawks and expect its sweetest songs, as to thus surround one of our sensitives and expect him or her to find the music of heaven and sing it to you.

I think it is thoughtlessness more than anything else which has put our sensitives at this disadvantage. But "a word to the wise is sufficient."

MARY WEND BAKER.

ORDINATION.

An Equipment for Our Speakers.

To the Editor of LIGHT OF TRUTH.

I see by your most excellent paper that the subject of "Ordination" is being earnestly discussed. I say earnestly because this is the light in which we, as Spiritualists, should look at it.

We ought to aim to elevate our philosophy to the highest plane possible, and surely ordination as minister will go far to accomplish this and uphold the dignity of the cause.

Again there are many other reasons for this, the next most important of which would be that those who contemplate working in public would have to be fully equipped in other branches along the educational line before they would receive ordination papers. It is very much to be regretted indeed that many of our speakers do not realize the necessity of being able to use the English language more correctly.

Especially at this day and age when the people stand ready to criticize and make prompt every defect possible. Who is to blame for this? No one but the persons who are deficient in these branches of education. We Spiritualists here in Sioux City have had some sad experience of this kind.

However we have had some blessings along with our misfortunes. One of them being when Mrs. Allen came to us. She was a credit to the cause she represents. We were proud indeed to introduce her to the public as our representative of spiritual philosophy. Many of our best people called on her in a social way, and the verdict of all was Mrs. Allen is a high-minded, intelligent lady and able to converse on any subject.

Our philosophy is sacred and we should aim to keep it so.

MRS. KITTE LEARD.

BOOK LIST

Published at the Office of the LIGHT OF TRUTH, Cincinnati, O.

The most of the best works on the subject of Spiritualism, and kindred subjects, are published at the office. Some of the most interesting, or drafts on Amazon, do not send drafts on local books. Some are in payment, send all orders payable to C. C. 26 Howe Street, Cincinnati, O.

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